

finished and bring it, and the two dollars to National Conference. Should there be no delegates from your church then send it by mail to Mrs. Alice Augustine, South Bend, Ind. Send it before conference. Conference is also a good time to bring a free will offering from the local society to the general fund.

In answer to the inquiry of those who are furnishing rooms in the boarding hall, I want to say that the rooms measure 10 x 14. One thing more: let us make our papers for the S. S. C. E. session of conference the best we possibly can. Let us reread, then rewrite, omitting what doesn't bear directly on the subject. If at the last you find you can't be with us, send your paper on and some one else will read it.

I am now in Nebraska after visiting every working church in Iowa except Aurelia and Marcus, over a hundred miles northwest from the other churches. There are three new S. S. C. E. organizations to report this week—Millersburg, New Virginia and Leon, which means a society in every church visited in Iowa.

It was indeed a home-coming to get to the Millersburg church, where I was entertained at Brother Sangers, Ada's home. The long but enjoyable drive from and to the railroad, are not the least among the pleasant features of my visit. What pleased me yet more was to hear different ones speak of the marked improvement they saw in Sister Ada after her first year at Ashland College. What better advertisement for a school can we ask for?

Sister Meyers, the pastor's wife, was made president of the society. She is zealous for the general work and will therefore make an earnest worker at home. The offering, \$9 33, was larger than any other church in the state. Brother Sanger took an endowment pledge for the college, others S. S. C. E. pledges which the treasurer will report. The offering of the Brooklyn church, \$3 60, was also good considering the stormy night.

I see I shall not have space, except to report the last three churches collectively. The collection of these—Dallas Center, New Virginia and Leon—were respectively \$3 05, \$2 52 and \$4 92. Some pledges were also taken. The S. S. C. E. work was somewhat revived at Dallas Center, where I found some loyal and Christian hearts. I was sorry that I didn't get to see their pastor, Brother Flora.

At New Virginia the announcement reached only the town members, therefore the organization numbers only about a dozen members. But we are glad that they took up the work so willingly with Sister Hurst as president.

Leon is a pretty town in the southern part of the state, and here too I treasured up one of the sweetest memories of my travels. A rain prevented the first meeting, but a large and eager audience met me on Sunday morning. Sister Flora comes here once a month and usually has a full house. Before the evening services we organized an S. S. C. E. with Sister John Garber as leader.

These are bare facts but you will be able to read between the lines and supply much of what I can't say.

My address continues Falls City whence my mail will be sent to the different parts of Kansas where I shall go.

VIANNA DETWILER.

Falls City, Nebraska, Aug. 1st, 1900.

Our Young People

Forward

EMMA C DOWD

"Forward!" Hear you the order?

Pass it along the line!

Forward—inspiring watchword!

May it be yours and mine!

Forward!

Out of the past, with its errors;

Out of the dreary night;

Into the glorious present,

Bright with hope's radiant light—

Forward!

Out of the toils of the tempter;

Out of the dust of despair!

Into faith's highest freedom,

The freedom of praise and prayer—

Forward!

Out of the vale of the idler,

Where sloth and neglect have been;

Into the field of action,

Where service and joy are kin—

Forward!

Out of ourselves and our sadness;

Out of our weary way;

Into the limitless beauty

Of God's munificent day—

Forward!

"Forward!" Its echo is ringing!

The word new life imparts;

May it in living letters

Be blazoned upon our hearts!

Forward!

—Forward.

WOES OF THE DRUNKARD—Prov. 23:29-35

Topic for August 19

(Quarterly temperance meeting)

Again the quarterly temperance meeting comes around and again we find the liquor evil enthroned and defiant. It will be enthroned and defiant as long as so large a part of the people sleep the sleep of indifference. The only way to wake them is to wake them. This is our task, and whether by ballot, by business or social forces or by public and personal agitation, so we work and so public conscience is aroused, and the public eye is opened, and the public arm is raised, and the doom of the fell monster draws nigh.

We must attack the institution which by its constant temptations produces drunkards, and we must work upon the hearts of the people until they shall be so strong for right that the traffic in drink will die for lack of support.

This time our attention is turned especially in this latter direction. By showing up the woes of the drunkard we may hope to turn young people away from all those things which lead to drunkenness.

Scripture light on the Drunkard's Woes

1 Physical woe, Prov. 23:29-31. What are the effects of alcohol on the body? (A five minute paper or address)

If the transformation which takes place in a drinking man in five years could take place in five minutes what horror the traffic would cause. Reflect upon how the evil which causes 100,000 deaths in the United States every year and brings thousands into the world cursed with this appetite and other beastly

passions, is none the less real because these effects are usually gradual.

2 Mental woe, Prov. 23:33, 34; Eph. 5:18; Prov. 31:4-5. What are the effects of alcohol on the brain and mind? (A five minute paper or address.)

The nerve tissues are the most delicate of all in the body. It is these which are affected first and worst by drink.

3 Spiritual woe, I Cor. 6:10; Prov. 23:31, 32; Gal. 5:21; Isa. 28:1; Joel 1:5.

The highest part of man's nature is the last to develop, the most valuable infinitely, but the most easily destroyed. The drunkard loses first his regard for God and right, then his power of reason, then the control of his muscles and finally the most vital organ, the heart succumbs and death ensues. Were this as easily destroyed as the mental and spiritual natures a glass or two would be sufficient to kill a man. But how much better it would be to destroy the body and leave the soul pure than to destroy the soul and leave the body of a drunken wretch!

What is the effect of drinking on the moral nature? (A five minute address)

The drunkard is not the only one who faces woe on account of the liquor traffic. Let some one show the complicity of others and the woe they must suffer.

1 The seller, Hab. 2:15.

2 The brewer, Isa. 5:22.

3 The government which licenses the business, Isa. 5:22, 23.

4 The people who vote for license, Isa. 5:20.

5 The people who care nothing and do nothing, Judges 5:23; Jas. 4:17; Heb. 10:26.

QUESTIONS

1 What can we learn from Noah on temperance? Gen. 9:20, 21.

2 What lesson for rulers is there in the life of Belshazzar? Dan. 5.

3 Why cannot the drunkard inherit the kingdom?

4 Why has not a man a right to eat and drink what he pleases?

(See illustrations of Brief Notes of this issue.—Ed.)

5 Why is the one who votes to license the saloon guilty of the evils which he knows result from the policy?

6 How can the young people who never go to temperance meetings be taught the evils of drinking?

7 Why should total abstinence be our practice?

8 What practical work for temperance can we do during the coming campaign? C. F. YODER.

Take Time for the Bible

Canon Liddon.

As we drift along the swift, relentless current of time towards the end of life; as our days and weeks and months and years follow each other in breathless haste, and we reflect now and then for a moment that, at any rate for us, much of this earthly career has passed irrevocably, what are the interests, thoughts, aye, the books which really command our attention?

What do we read and leave unread? What time do we give to the Bible? No other book, let us be sure of it, can equally avail to prepare us for that which lies before us; for the unknown anxieties and sorrows which are sooner or later the portion of most men and women; for the gradual approach of death; for the period, be it long or short, of waiting and preparation for the throne and the face of the Eternal Judge.

Looking back from that world, how shall we desire to have made the most of our best guide to it! How shall we grudge the hours we have wasted on anything—be they thoughts or books or teacher—which only belong to the things of time.